

public use, but in the deed of gift and in the deed to private persons was a provision that prohibited the sale of the liquor else the land would revert to the school fund. The proviso has been violated and a big lawsuit may be looked for some day.

Mr. Conwell was a staunch old line Whig, but his popularity was such that he was sent for several terms to the Indiana Legislature from a strong Democratic county. Betsy Ross's patriotism found energetic expression in him. He was pre-eminently a philanthropist. His farms were safe havens for their owners, where he furnished them with means for starting in life. Educating deserving young men was a favorite pastime. As there was no physician within ten miles of his home, he took a course in medicine that he might prescribe for the people about him. For twenty years the "Conwell homestead," a rambling brick structure of regular colonial style, was the home for sick and indigent preachers. He was extremely fond of music and purchased for his elegant home one of the first pianos ever brought to the State. The act alienated many of his "Christian" brethren, who averred that Father Conwell "had lost his religion since he got a fiddle."

Father Conwell, as he was popularly called, was a dignified, though genial, quick at repartee, and rather eloquent. He was a warm personal friend of William Henry Harrison and of Governor Wallace. While a member of the Legislature he performed the ceremonial duties of United States Marshal and his second wife.

A LARGE FAMILY.
Father Conwell's family was of the regulation Methodist minister size, fifteen daughters and one son. Six daughters are living—Mrs. Maria Conwell Thayer, of this city; Mrs. W. P. Murray, of St. Paul; Mrs. T. N. Stillwell, widow of the late ex-Congressman Stillwell, who was also a colonel in the war of the rebellion; Mrs. C. S. W. Rose, of Centerville, Ind.; Mrs. W. H. Smith, of Nashville, Ind.; and Mrs. H. M. Burnside, of Fairland, Ind., sister-in-law of Gen. Ambrose E. Burnside. The father died very suddenly, May 10, 1849, while riding about his business, near Laurel.

The Conwells and their kin have been on one side or the other of every war in the United States and the colonies. In the war of the rebellion, some of the British blood showed through and part of the true blood of old Secessia. One of the notable instances was Francis A. Shoup, grandson of Father Conwell. He was educated at West Point and came of with honors. It will be remembered that he drilled for a long time, just prior to the war, a company of convalescing soldiers in Indianapolis. But when Sumter fell his political convictions took him into the rebel army, and not long after his brother, James Conwell Shoup, followed him into the rebel gray. A young sister, a very beautiful girl, passionately devoted to her brothers, went to Little Rock, Ark., to be with them, and died suddenly in 1862. She was buried from the rebel General Hindman's headquarters.

Another brother, John Howland Shoup, entered an Indiana regiment, and at the battle of Wilson's Creek in 1862, these three brothers met face to face in a hand-to-hand clash of arms. Both brothers have returned to the fold, fully reconverted. Francis B. is an Episcopal clergyman in Sewanee, Tenn., and James C. is a wealthy merchant in New York city. Asbury Conwell, the only son, who bears the Conwell name as a descendant of Betsy Ross, Mrs. Thayer's musical talent has made her widely known, and though old time has left its imprint on her silver hair, her voice retains much of its original sweetness and strength, and her fingers are as nimble as they were for years ago.

There are a few of the maker's descendants outside of Indiana. A great-granddaughter, Miss Clara Wilson, lives on Woodland avenue, Philadelphia, and Mrs. Emma Griseom Smith resides in Massachusetts. The mother of Clara Wilson succeeded to the business of government flag making when Betsy Ross gave it up through old age, and continued making flags for the navy yards and arsenals and for the merchant marine for many years, but she had contracted scruples on the subject of war and believed it unbecoming in a Christian to make flags for war purposes, so she confined herself to the mercantile business until 1837, when she died and the government placed its flag making business in other hands.

THE HOOSIER IN BRONZE.

The monograph on Indiana art and artists recently issued by the world's fair commissioners was undoubtedly widely read. There were few prepared for so long a list of native artists or so creditable a catalogue of their work. But it does seem that there is one line of neglected art material deserving of development by native art workers, and that subject is the native Hoosier himself. No great fault can be found in idealizing Indiana with a graceful, comely female figure. It is conventional to do so, and is following in the line of art traditions old enough to be accepted as a part of the great common law binding on all artists and sculptors. These images are beautiful, but they are not typical.

This plea for an Indiana sculptor brave enough to put behind him these traditions and make a statue typical of the State. This figure would not be feminine. To be truthful it could not be. The epochs in the history of the State reveal but little of the feminine in their structure. The formative era was controlled by soldiers, hunters and plowmen. The sweetly recollected motherhood of the State could not be typified by graceful, softened, clinging female figures. Their type is that of Nancy Hanks Lincoln, the mother of our composite American. That figure is a form clothed in homespun, a figure of the sorrowful face and of the toil-hardened palm. If the figure be feminine let it be that of the log cabin queen, the worthy mother of present grace, and intelligence, and beautiful comeliness.

The true Indian of the formative and great epoch was combative, conquering and masculine. The composite would show a lean, ungraceful, strong-featured man. It would reveal in its face the marks of a man simple in habits and desires, unacquainted with fear, politically sagacious and superstitiously religious. His figure would be that of a man capable of successfully meeting the labors and dangers, and bearing the burdens that pioneer conditions seventy years ago. The hand would be large and of firm grasp, for it was from these strong arms and hands that we have received our rich inheritance of soil and wholesome statutes.

This subject would call for more than superficial art training and knowledge. The subject would be that of a man who has reached in dealing with just such a subject. This statue is the strong, almost living image of Abraham Lincoln by St. Gaudens. It was from this class of pioneers, and living their life, that Abraham Lincoln came, and it was from him that he inherited their great power, his unbounded sympathies, his superhuman wisdom.

The longed-for bronze Indiana would typify the flower of this great conquering aristocracy of the Mississippi valley. James Whitcomb Riley in his ever-living poems is doing a kindly work in saving for the coming generations the likeness of these good fathers of ours. They were worthy fathers, fit fathers of the sons who gave to Indiana her priceless possession of valor in defense of the Constitution and for the freedom of the oppressed.

The word Hoosier has lost all of its former significance. It never gave point to any jest. It has a better meaning, and a true one. It is the word that the people of this State have written; that Low Wallace, Maurice Thompson and James Whitcomb Riley have shown, as President the ability and culture of the people of this State; that we have so many short-lived battle flags for the people of this State. Commonweal. The word is no longer a

term of reproach. Edward Eggleston's caricatures are no longer accepted as representative of our idiom or characteristics. The whole State is rich with art subjects, and they have been neglected by our native artists. Conventionalism should be set aside, and brushes and chisels should be put to work, to the end that Indiana art may be raised and be representative.

The young ladies whose work with the chisel has brought from art critics and workers so much admiration at Chicago owe it to the State to give us this new figure typical of heroic Indiana. The work would be brave and difficult. They should, however, bring to it the same high ambition they have heretofore shown. To give to the State an image representative of the beloved fathers should be to them a labor of love, a memorial to those brave spirits who gave us this State of Indiana.

EDWARD F. WHITE.

OFFERINGS OF THE POETS.

Dorothy.
Round cheeks and rosy, in the sun
Bathed through many a summer day,
With that soft hue from summer won
That tints the peach the selfsame way,
And where through crimson-blushes play
Like sunlight through a morning mist—
Swift-redenax every golden ray—
Soft cheeks, that cry out to be kissed,
Has Dorothy.

Are Dorothy's.
Pump are her arms and white her throat,
And satin-smooth her hands—and hair!
Her laughter trills a sweeter note
Than thrills the lilt of the lark;
Brown eyes that in the daytime dark,
In midnight moonlight flash so bright,
That even the electric spark
Seems dull beside their living light.

Are Dorothy's.
Downward along her night-black braids
My eyes fall from where curls her hair
Above her forehead; slender maids
I sure may find but none so fair!
Below the scarlet flounces, where
Peep out the short and dainty shoes,
My roving glance becomes a stare—
To gaze, I cannot help but choose.

Are Dorothy's.
The town may boast its daring dame,
Who fears the rain and shuns the sun,
Of golden purse and ancient name,
I do not care for such a one.
For mine, since love for us began,
With all her fresh and tender charms—
All mine to kiss till life be done—
And mine to fold within mine arms—
Is Dorothy!

—Frank Preston Smart.
BELLEVILLE, W. Va.
Fence.
Of all the lines that Dante wrote,
The most I never will cease
This one stands out, a perfect note,
"In his will is our peace."

When in thy heart sweet peace doth flow,
As like a river, calm,
When in thy soul true grace doth glow
A steady, living flame;
When all that comes to thee seems good,
When thou in truth canst say,
Although to me not understood,
Lord, thine, not mine, the way.

Then hast thou learned the thing in life
The greatest is to know,
Thine in submission to his will,
True peace is found below.

M. W. D.
Summer Friendship.
Before sweet Summer goes away—
Ah, stay, sweet Summer, prithee stay!
We'll roam the woodlands, good and by,
And bid our winsome friend good-bye—
Our Summer, lovely Summer!

Before blithe Summer taketh wine—
Ah, sing, blithe Summer, prithee sing!
We'll dance with her on meadows brown,
Where love doth chase the thistle down,
With Summer, happy Summer.

And ere we miss bright Summer's glance—
Ah, dance, gay Summer, prithee dance!
Light hearts may love and never sigh,
We two will kiss and say good-bye—
With Summer, careless Summer.

—Julius V. Strauss.
Rockville, Ind.
Age Cannot Withstand.
O Beatrice in plumed helmet,
Arch looking in Ariet's shade;
Dear Nan, old Windsor's quaintest flower;
Fair Helen, Athens' glorious maid.

Lass Juliet in the orchard green;
Ophelia, mermaid of the brook;
Bona Horta, sweet woodland queen;
Bright Cressid of the starry look.

Still all men bend adoring knee—
Such charm and grace, such looks and curls,
Yet 'tis the eighteen ninety-three,
And ye were Shakespeare's summer girls.

—Emma Carleton, in New York City.
A DISGUISED BRAHMIN.
He Will Not Attend the Religious Congress
—High Caste Hindus at the Fair,
Chicago Journal.

Lwari Virekanda, a Brahmin monk from Calcutta, dropped into town very quietly a few days ago and secured quarters in a private residence on the North side. He came to Chicago to take part in the world's fair auxiliary congress of religions. But it is doubtful whether he will remain here long enough to attend the congress, because he is in a hurry to reach England, and his first impulses to reach this city are not very flattering. Lwari is a perfect specimen of physical manhood. He is thirty years old, speaks a dozen languages fluently and is one of the most highly educated men of his country. He is a close observer, a great reader and student and his ability is vouched for by the fact that he has chosen to represent the great Buddhist religion before all the nations of the world in the forthcoming convention.

"I do not think I shall attend the congress of religions," he said last night. "My people sent me here to speak for the Brahmins in a grand world's congress of religions, and what do I find? A convention managed by women and a programme which gives me fifteen minutes to explain our entire system of religion and philosophy—a religion which, on the whole, is a mixture of the number of its followers, dwarfs Christianity into comparative insignificance. It costs a great deal of money to live here now, anywhere, and I guess I have had enough of Chicago."

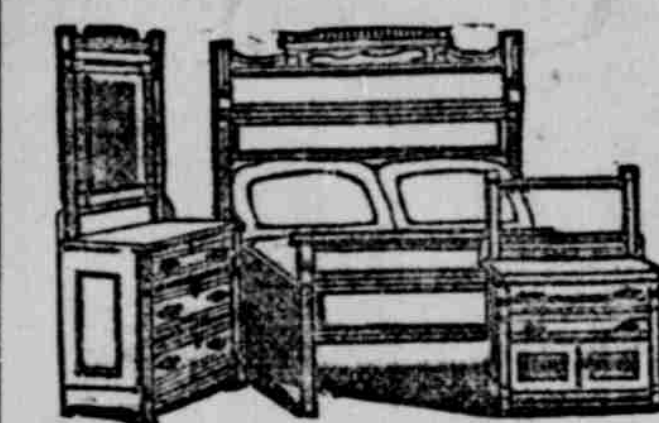
Saturday afternoon somebody told Lwari that an Indian princess was on exhibition in the International Beauty show on Midway Plaisance, and he lost no time in seeking her out. Surely enough, there she was, all rigged out in proper European costume, and followed by a retinue of attendants. He politely inquired of Hindostanee, but received only a stare in reply. Then he tried English with out better result, and followed it with Chinese and the dialects of three other East Indian provinces. Here the dusky beauty surrendered. Throwing up her hands, she admitted that she was a Cuban quadroon, but had lived in Savannah for many years, and had never been nearer India than nine thousand miles.

"You people seem to have queer notions concerning polygamy in India," remarked the Calcutta traveler. "You talk about the maharajah of Kapurthala having 260 wives, as if such a state of affairs were an ordinary thing in India. This maharajah may have a number of wives because he belongs to the lowest caste, and such fellows do about as they please, make their own laws and enforce them. But the upper castes will have nothing whatsoever to do with the social stratum to which he belongs. Even the Brahmin priests will not accept money, or gifts, or contributions from him; nor could he hire a priest to perform any rite or office for him, no matter what the circumstances might be."

"Men of his stripe are ostracized by all the Brahmins," the laws of India observed by the Brahmins give a married man the right to take a second wife if he has lived with his first wife seventeen years and she has borne no children, provided, always, that she consent to the second marriage. Divorce is unknown and widows cannot remarry. Adultery or fornication is almost punishable by making the offender a caste and thus become ostracized socially. "Wealth does no figure in determining one's social standing in India. The Maharajah is not here may have an immense income and may be an absolute monarch among the low classes that belong to his caste; but that's all. Why, on Midway Plaisance, for instance, the Maharajah of Kapurthala, who has a Hindu boy

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\$12 Bedroom Suits, worth...\$20

\$15 Bedroom Suits, worth...\$25

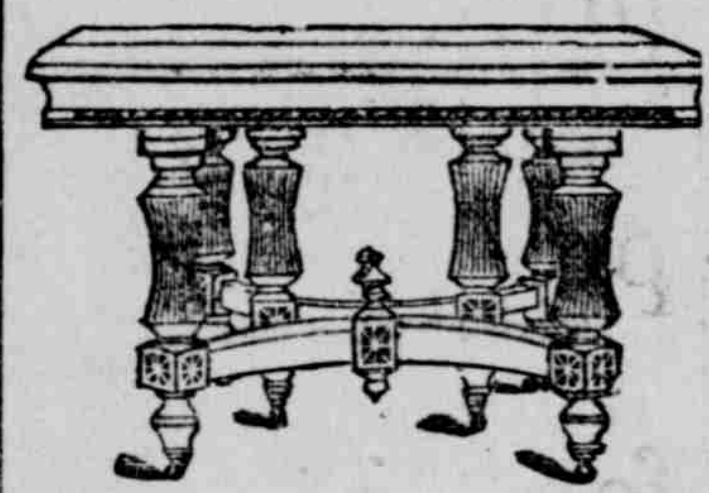
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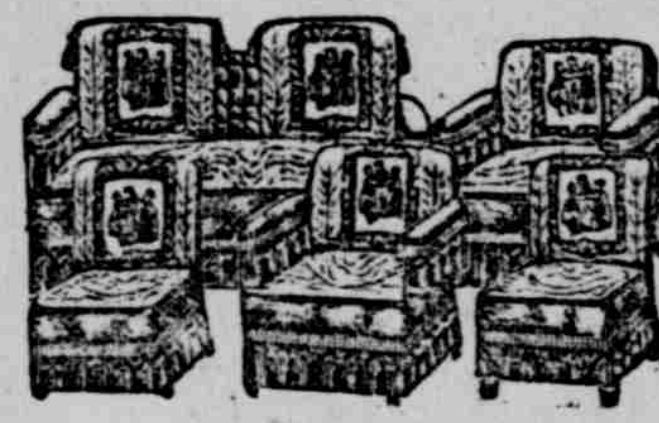
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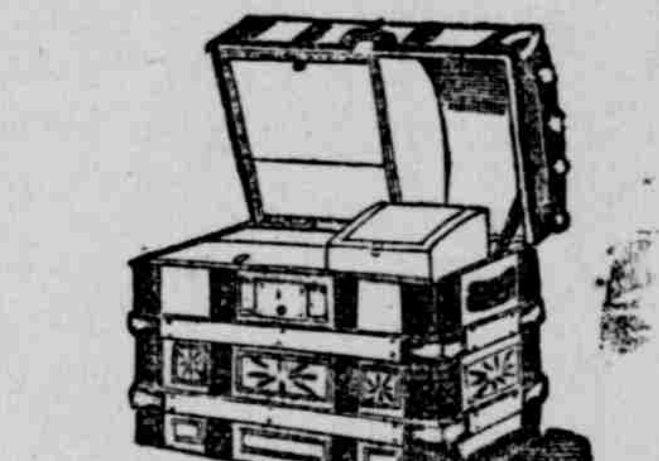
\$2.50 for a 6 ft. Extension Table. Just received a carload, and the same table will cost you \$4 elsewhere. Woven-wire Springs for \$1.



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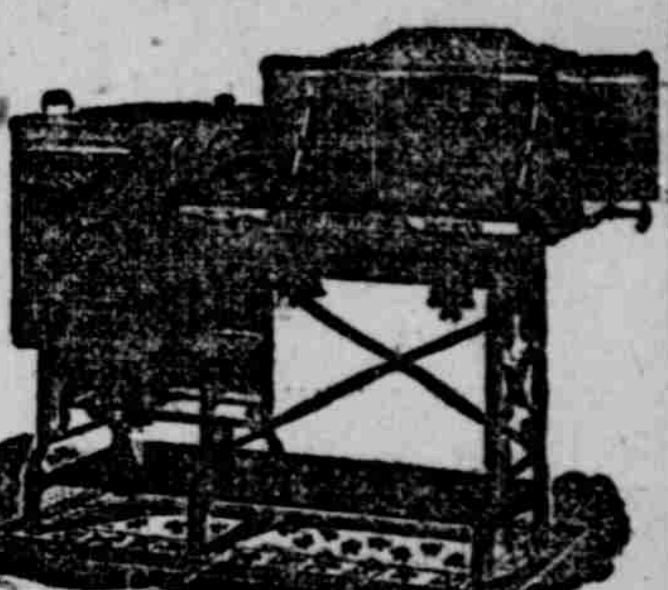
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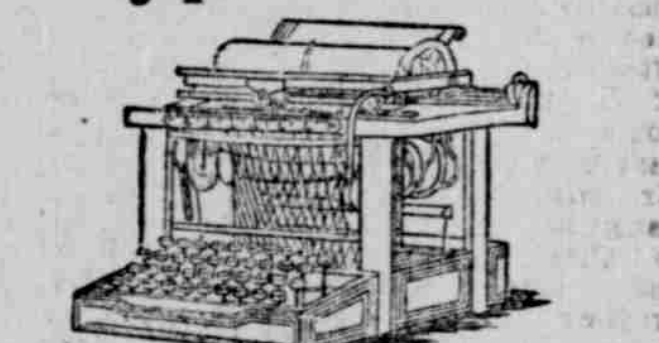
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makes paper flowers and birds with the thumb. That boy belongs to the second caste, humble and poor as he is, and the laws in India are so strict that the Maharajah of Kapurthala must solemn to him reverentially if they ever chance to meet.

"In the snake charmer's tent in the 'Street in Cairo' is another Indian boy who belongs to the first caste. If you ever see the Maharajah of Kapurthala meet that snake-charmer you will see the Maharajah go right down on his face before him."

"I presume it is difficult for Americans to understand such social conditions, but all Indians do. The Maharajah of Kapurthala, for instance, is great only among his own low followers. Aside from this he can do nothing and amounts to nothing. Even now he has his master alone. A British officer accompanies him to tell him what he may and may not do."

A Legal Transaction.
Detroit Free Press.
A young man who probably belonged to the class known as "hired men" among farmers called upon a Detroit lawyer the other day and bargained for "advice" for three dollars. Then he threw down three silver dollars and said:

"I suppose I put \$3 in a savings bank?"
"Well?"
"Then I take a pen and put 000 after the figure 3?"
"Well?"
"Would it be again the law?"
"No, not unless you tried to draw three thousand dollars."

"But I'm not going to try to. I probably shall not even ask for the three dollars."

"What's the object?"
"Girl out my way. I love her. She partly recipe. She'll recip altogether if she thought I had lots of sugar."

"And you'll show her the bank book?"
"I will."
"But after your marriage, what then?"
"I'll be a greaser. Just tell her that the bank has busted, and we must live for each other alone. Law can't teach me, eh?"

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